

1-10-1949

**Evangelical Visitor - January 10, 1949 Vol. LXII. No. 1.**

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# EVANGELICAL VISITOR

Volume LXII

Nappanee, Indiana, January 10, 1949

Number 1

Entered as second-class matter, at the post office at Nappanee, Ind., under Act of Mar. 3, 1879. Accepted for mailing at special rate of postage provided in Sec. 1103, Act of Oct. 3, 1917.

## Another Year Is Dawning



Another year is dawning,  
Dear Father, let it be,  
In working or in waiting,  
Another year with Thee;  
Another year of progress,  
Another year of praise,  
Another year of proving  
Thy presence all the days.

Another year of mercies,  
Of faithfulness and grace,  
Another year of gladness  
In the shining of Thy face,  
Another year of leaning  
Upon Thy loving breast,  
Another year of trusting,  
Of quiet, happy rest.

Another year of service,  
Of witness for thy love,  
Another year of training  
For holier work above.  
Another year is dawning,  
Dear Father, let it be  
On earth, or else in heaven,  
Another year for Thee.

—Frances Ridley Havergal



## Zion Builds New Church

The Corner Stone laying service for the Zion Church, Abilene, Kansas, was held on Tuesday evening, September 21.

It was a beautiful evening and a large crowd had gathered, not only members of the church, but many friends and neighbors were joined on the grounds for the service.

Promptly at 5 o'clock the service started and the following program was rendered:

Song by group "How Firm a Foundation."

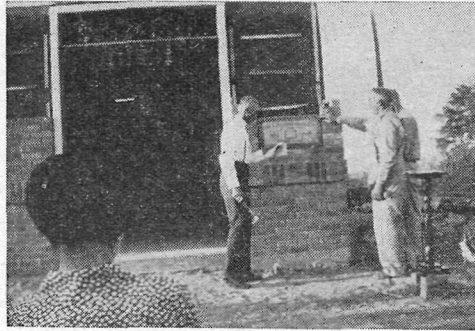
Prayer by Eld. C. A. Frey.

Song by the male quartette, "Faith of Our Fathers."

Remarks by Bishop M. M. Book concerning the placing of the historical box. He read a letter of "Greetings" addressed to whoever may some day open and read the contents. Then the copper box in which had been placed the early history of the Zion church and other information regarding the church and Sunday School, Bible, song book and other papers were placed in the opening prepared for the same. After this the Corner Stone was carefully and reverently laid in its place.

The stone was set in place by Bishop M. M. Book of the Zion congregation, Bro. M. G. Engle, the contractor from Thomas, Oklahoma, and W. G. Clark, the brick layer from Abilene, Kansas.

While the box and corner stone were being laid in their places and cemented the quartette sang softly, "Thine for Service." The corner stone laying ceremonies were followed by an address by Bishop M. M. Book; a final song from the quartette, "For Christ and the Church"; and closing prayer by Eld. G. E. Whistler.



Picture shows Bishop M. M. Book conducting the corner stone laying service for the Zion Church. To the right are contractors, M. G. Engle and W. G. Clark.

We were glad to have with us for this service some who had been living in the community at the time the first Zion church was built in 1887.

These were Mrs. Emma Minter, Mrs. Julia Zook, Mrs. Barbara Engle and Mrs. Nora Stoner.

O; Zion, haste, thy mission high fulfilling,  
To tell to all the world that God is Light;  
That He who made all nations is not willing  
That one soul should perish, or be lost in  
shades of night.

O; Zion, haste, publish glad tidings, tidings  
of Peace

Tidings of Jesus, Redemption and Release.

Mrs. J. C. Hoover

good enough. He comes in the persons of the unregenerate, and of the apostate and the unbelieving.

But it is with the believers, and through the believers, that Satan often succeeds in blighting the atmosphere of a meeting. Therefore, when we come together, it is essential to realize that *we* ourselves form the deciding factor as to which force is going to control. *My* influence is never neutral. Who is to dominate this meeting, the Holy Spirit or Satan? Whom am I to help? That is the human element.

It is of paramount importance to have an atmosphere in which the Holy Spirit can accomplish His work. Many a powerful message of God has been blasted because of the absence of a right atmosphere which believers ought to have produced. If the preacher is to have an overwhelming sense of the presence of God, you must help to create it by your spirituality and your intercession, and by taking a definite attitude against Satan.

If the Spirit of God is to move upon backsliding people, or convict lost men and women, it is needful for those of us who are in touch with the Lord to claim the victory of the Cross while the truth is being proclaimed. We must come prepared to help the Lord through to victory. The Holy Spirit is the direct agent between human hearts and the Lord. Therefore it is an imperative necessity to have an atmosphere in which the Holy Spirit can operate. If the atmosphere is to be tense with the power of the Spirit and the service prove fatal to the devil, we must know how to bring spiritual forces into operation against Satanic powers. If the Lord is to win, we must be with *Him* in the conflict.

There are three ways by which we can create a clean spiritual atmosphere. If we learn to obey the Holy Spirit in these ways He will guide and guard.

I. *We must cultivate a right attitude before coming to the meeting.*

We cannot drop our previous conduct and conversation as we enter the service as we would drop a cloak at the front door. We must recognize this fact—our attitude of heart determines in a large measure the atmosphere of the meeting we attend. If we leave home prayerless and careless, can we expect blessing? If while coming to a meeting there is unworthy criticism or gossip, or a spirit of lightness, we come unfit to give or receive help. Such an attitude begets a like atmosphere. If we would not impart any Satanic influence, it is essential to guard the hour before service. Aaron and the priests had to tarry at the laver before they went into the Holy Place; whether conscious of uncleanness or not they had to wash. We must come in a holy frame of mind; we must guard our

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## Spiritual Atmosphere

Herbert Lockyer

**A**TMOSPHERE is an invisible factor to be reckoned with in all our service for God. It is a deficient understanding of what this element really is that cripples us in our usefulness, no matter what sphere of service we may occupy. Satan plays a very large part in the atmosphere of a meeting. It behooves us to realize something of the importance of atmosphere, and not to be ignorant of Satan's devices.

So often we are likely to gather for meetings, merely. We fail to realize that every meeting is a veritable *battlefield*. There are three component parts of the atmosphere of every service: Heavenly, Satanic, and Human.

### I. Heavenly influences.

The whole weight of the Trinity is concentrated upon glorifying the Lord. With the Trinity we have the service of the vast angelic host.

### II. Satanic powers.

Satan is more alive to the importance of atmosphere than we are, and he marshals

all his demoniac forces to spoil the work of the Triune God. *When Satan goes to church he goes to prey!* Remember who he is—the prince of demons; he is the enemy who sows tares. Before going to a meeting remember Mark 4:15: "... but when they have heard, Satan cometh immediately, and taketh away the seed that was sown in their hearts."

### III. The Human element.

Coming to ourselves, we discover a variety of human elements going to form what we call atmosphere. It is because of the vital part that *we* play, and of our own unpreparedness, that our gatherings are so destitute of spiritual power and spiritual results.

Now see how Satan operates here. (Job 1:6). He gathers with the sons and daughters of God. Of course Satan goes to church! He is a very diligent attendant. He comes in the persons of those who are self-righteous and satisfied with their own attainments, and as the gospel is being preached he suggests to them that they are



## Editorial

### "As With A Flood"

IN THE 90th Psalm, Moses caught an inspiration about time. Years are as that which is carried away with a flood. Time moves with a terrific momentum. The sun, moon, stars, earth, etc., have been moving at a fast rate of speed since God started them on their way nearly six thousand years ago. They catch one year after another and with flood-like proportions, push them into the annals of history. Such has been the lot of 1948.

How often we hear it said—"they called time." Football may stop but time never. It may get quiet on the basketball floor but we can call no delay in the movement of the sun or the march of the stars. Think what it must have meant in the days of Joshua to have the process of time come to a standstill. To keep all in balance, it was imperative that all motion everywhere be halted—a complete standstill throughout the universe.

What might even be more outstanding was when God caused the sun to return ten degrees on the dial of Ahaz during the days of Hezekiah. As a testimony to Hezekiah that he would be healed, God not only halted the mad rush of years but actually put all into reverse and shifted it backward for ten degrees.

According to the third chapter of Ecclesiastes there is time for all the details of life as we go along. The year 1949 will be freighted with the usual amount of opportunities. It is true we know not what a day may bring forth but we are called upon to 'redeem the time' as we go along. It actually means to buy up the moments. Some folks are very alert in the market while offerings are being made for sale. Others miss one opportunity after another while standing glibly by in the market place of time.

A day is forecast—"when time shall be no more." What implications may be implied we do not know. This we do know, the Gospel call emphasizes *today* with no commitment about tomorrow. Second by

### God First Gave

A clergyman wrote to a wealthy and influential business man requesting a subscription to a worthy charity. He promptly received a curt refusal which closed as follows: "As far as I can see, this Christian business is just one continuous give, give, give."

After a brief interval the clergyman answered, "I wish to thank you for the best definition of the Christian life that I yet have heard."—*New Century*.



second, minute by minute, hour by hour and so on, the year 1949, will speed by and with it goes no thought of recess or repeat. God help us to buy up the time as an investment for eternity.—J. N. H.

MANY TIMES in life I have been made to question the statements and attitudes of some people. Then I ask myself the question: Is that Christian? After this I may be tempted to say as I have heard other people say: "God knows my heart." This is true for the psalmist has said: "Oh Lord, thou hast searched me, and known me. Thou knowest my downsitting and my uprising, thou understandest my thought afar off."

Seven weeks in a hospital as a patient caused me to see other patients come and go. In the presence of extreme pain the reactions of patients and visitors varied. Well do I remember one patient telling me that he would never smoke again. Having seen how one man reacted to the nicotine in his body and having heard the command of that man's doctor and the threat accompanying it this young man said: "I guess cigarettes are no good for anyone, I am going to stop smoking." And so he did for some days, but one day as he was feeling better he reached into his drawer and pulled out his cigarette pack, took one and smoked it. It was a surprise to me for I thought he meant what he said. I expressed my surprise to which Mr. — remarked: "This is the last one. I just wondered how it would taste." I sincerely hope it was. I saw him smoke no more but I am unable to tell why he did not get rid of the remaining ones if his heart was set on stopping. I do not know, but there is One who does for *he knoweth the heart*.

A young man faithfully promised me that as soon as he was able when he got home he was taking his young wife and go

### Christ's Mass

Wilma Shirley Thone

*Christmas—Christ's Mass*

*Don't forget the message it brings  
It tells of a Peace that belongs to the world  
The Lily Banners that should be unfurled  
That's the Song that the Angel sings.*

*Christmas—Christ's Mass*

*And the Bethlehem Star so bright  
Hovering Angels come near to the Earth  
Retelling the news of the Christchild's  
Birth  
In a lowly manger, this night.*

*Christmas—Christ's Mass*

*And the glad Spirit of Giving  
Midst all the fruitcake and flurry and  
fuss—  
Think of the Father Who first thought of us  
And keep the Spirit a-living.*

### "He Knoweth The Heart"

to Sunday School and Church. They had been married by a minister but had not been attending any religious place of worship but said he: "I know it is what I ought to do." I have heard from him since in Pennsylvania and he is at home. He wrote that he is again able to drive his car but said nothing about going to Church. I said that he faithfully promised me. Did he? I hope so but God knows for He knoweth our thoughts afar off.

The fact that God knows the heart was a great satisfaction to Job of old. His words: "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold," have been a great source of comfort to me. As a certain writer has said: "My inability to find God does not in any way interfere with his perfect knowledge of me." God knows the ways of the righteous and He likewise knows the ways of the insincere.

Brethren, in days gone by, have told me that they did not know where to find me doctrinally. I am not too certain that I know fully where to find many people, not only doctrinally but also socially and politically. Why certain moves are made or caused to be made is unknown to me. But I have learned a little in life. My deductions of why things are done as they are done may be right, they may be only partially right, or they may be wrong. Knowing that God knoweth the heart may I pray "Oh Lord, make me sincere." With the psalmist of old I would cry out: "Search me, O God, and know my heart: try me and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."—J. A. C.



## There Is No Change

Earl M. Sider

CHANGE, ceaseless change, seems to be written on every thing. This is especially brought home to us at the passing of another year, the coming of a birthday, the death of a strong man, the falling of a great nation, the crumbling of magnificent cities, or in shaken faith in the philosophies of man. We may look all around our circle of life but will look in vain for things upon which the ceaseless wear of time has not had its influence. But there is one grand exception that greets the eye of man—Jesus Christ, who is the same, yesterday, today, and forever.

Changeableness is a characteristic of things. Moth and rust are corrupting everything. And time brings everchanging day and night, the barrenness of winter, the budding of spring, and the harvests of summer. Our cities with their grand abbeys, and cathedrals, and castles lay in ruins, covered over with creeping ivy. Many mighty warships idly rust in the harbors, and the airplanes which roared with great speed through the sky are now scrapped. Things are like the dew, so sparkling when the day is new. But what is more transient than the dew of the morning. We may admire it, but it is soon gone.

Unchangeableness is not a characteristic of persons. Of all the paining things of life, is the changeableness of friends in whom we have trusted, thinking them to be true, constant and faithful. The psalmist David had this bitter experience, for he said, "It was not an enemy that reproached me, then I could have borne it, but it was my companion, and my familiar friend." Who does not feel that he must lift his eyes away from his fellow men, for none of them are "the same, yesterday, today, and forever."

We cannot think of ourselves as being unchangeable. Physically we are not what we were twenty years ago. We do not think as we thought twenty years ago. Our manner of living is not what it was twenty years ago. And our experiences are as changing as the weather.

Sometimes there comes to men a terrible fear of change. Those who know how terrible the change of life can be, are often startled by a strange voice, an unknown handwriting on a letter, or the headlines of the daily paper. There is no cure for this fear of changes; no security can be found; neither is their any hope, save in Him who is the unchanging One. Man's longing for rest and his desire for that which is enduring, is man's greatest craving, and this grows and strengthens as we grow older. Are we always to be wearied with the fears of changing life? Is there no rest here? My friend, there is even now One who is unchanging — Christ is always the same.

Even before we go into the other world He has come to be with us, to abide within us—this longed for unchanging One. That is why Jesus said, "Come unto Me all ye that labor and are heavy laden and I will give you rest, take My yoke upon you and learn of Me, for I am meek and lowly in heart and ye shall find rest unto your souls."

The reason Jesus Christ does not change is that He is divine. I believe in the deity of Jesus Christ. The proof of His deity is seen in numerous incidental references as well as in the more formal texts of the Bible. This is most satisfying to the earnest reader. He is eternal. "I am the first and the last, and am alive forever more." He is omniscient. "He needed not that any man should testify of man, for He knew what was in man." He is omnipotent, "All power is given unto Me in heaven and in earth." Jesus Christ is the same yesterday, today, and forever.

Jesus Christ being unchangeable assures us of the sufficiency and completeness of His work for us. If the work of Christ were imperfect it would need to be changed to meet the ever changing circumstances and philosophies of man. But the Bible declares that, "by one offering He hath perfected forever them that are sanctified." There never need be and there never can be another way of salvation. Men are saved from sin and its power and unto eternal life

in 1949 A. D. just the same way as they were in 49 A. D.

Christ's unchangeableness involves His living relations with us. It assures for us all the precious blessings that the saints of the past ages found in Him. What He was to them yesterday, He is to us today, and will be to our children to-morrow. We see Him upon the hills speaking words of comfort to the broken hearted. We see Him on the lake speaking from the boat words of life to the eager crowds upon the shore. We see Him, moved with pity, restoring the woman that was a sinner to purity and to God. We listen with awe as He tells the outcasts of the love of the good Shepherd who seeks and brings the wandering lamb home. And we are thrilled as we hear Him tell His disciples that they are His friends and assures them that in Him they shall have peace and fullness of joy.

What He was then, He is today, and forever. One who knew Him and learned to love Him said he counted all things but dung that he might gain Him and live in Him. In troublous times Samuel Rutherford wrote to a friend: "There is none like Him. I would not exchange one smile of His lovely face for kingdoms." And Frances Ridley Havergal; a sweet singer of a later day, wrote, "What could we do without Him in this lonely world of shadows?"

As we become engaged with our responsibilities of another year, constantly reminded, and feeling the insecurity of the changing of all things, let us hold fast our confidence in Him who is the same yesterday, today and forever.—*Nanticoke, Ont.*

## "Miss Margaret"

A young man was traveling on horseback through a mountain district. One day he noticed groups of people coming from every direction, many of them having evidently walked a long distance. It was not Sunday, yet these people were dressed in Sunday garb, and everywhere was the deepest solemnity. In response to the inquiry a mountaineer answered:

"Miss Margaret's dead."

"Miss Margaret?" the stranger asked, inquiringly.

"You-uns don't know Miss Margaret? She was the best girl ever lived an' she's dead." There were tears in the man's eyes.

"Are all these people going to the funeral?"

"Deed they is, mister; it'll be the biggest funeral ever seen in these parts."

The stranger attached himself to one of the silent groups, and passed on with the long procession. It was a never-to-be-forgotten scene.

The meeting place was a plain, rough, schoolhouse. The cheap, plain coffin, the

poorly dressed throng, were all forgotten as the stranger gazed upon the still face of the girl lying in her last sleep. It was not a beautiful face, but it wore, even in death, a look of high resolve and self-forgetfulness that thrilled the looker-on to the depths of his soul. The throngs that gathered round beheld that face with streaming eyes.

Who was she? What was she? Only the teacher of that humble, mountain school. She had come, a stranger, among these people. For the love of Christ she had labored to teach the children, and the Bible had become a well-read, beloved Book. Many a soul had been led to Jesus by her simple words, and her beautiful unselfish life.

And now she was dead. But never was a queen more truly mourned, never granted truer honor, than this humble, quiet girl, who entered one of earth's dark corners, made it glorious with the knowledge of Him, who is the "Light of the world."

—*Christian Life.*



# Tomorrow

C. R. Heisey

"... for ye have not passed this way heretofore." (Josh. 3:4).

THE children of Israel were on tiptoe with expectancy. Moses was dead. Yesterday was the wilderness with its wanderings. They had had enough of that. They were tired of manna and fed up on quail. Tomorrow was *the day*. The conquest of Canaan was to begin. Here was promise of everything which the wilderness was not: milk and honey, pomegranates and grapes, corn and oil, with the finest of the wheat. They knew there were giants in relation to whom they were as grasshoppers, but they had accepted the minority report of the spies in which God towered above the giants.

Before them was the rushing Jordan at flood tide, an apparently impossible barrier but beside them was Joshua, their God-inspired commander who was to lead them to their promised possession. His faith in God carried a contagion which was captivating. They had pledged their allegiance agreeing that death was to be the penalty for disloyalty. His part was to be strong and of good courage so they would be sure that God was with him. They would do whatever he commanded. They would go wherever he would send. Tomorrow, God was to do wonders among them. They were to pass over a way unknown. They had not passed this way heretofore. There was promise of an end to pulling up tent stakes and roaming; rest was in sight. They were to come to abide in their promised land and to possess it. It was a most thrilling today.

Such a day is very important. It is a day of preparation of one's self for sharing God's wonders of the morrow. There were important details to be given attention. They must move in harmony with the Ark of the Covenant. They were not to start until they saw the priests and the Levites carrying it. They were to be careful to remain two-thirds of a mile behind it so that it could be seen by the entire company. The mighty river was to stand aside and this multitude was to pass over on dry ground.

Joshua knew that the people must be particularly prepared before God could perform wonders among them. A holy God does not work His wonders in a profane atmosphere. Unholy people cannot enjoy the continual presence of a righteous God neither can they be certain of divine protection as they journey. Of all this Joshua was keenly conscious so his order of the day was, "Sanctify yourselves for tomorrow the Lord will do wonders among you." This always has meant the bringing of one's self into fullest harmony in every detail

with the known revealed will of God. To them it meant ceremonial cleansing according to all the law of Moses; full obedience to every command of God. This is the rule of preparation for enjoyment of the personal presence and protecting care of a loving Lord.

Times may change but truth doesn't, neither does God. His requirements may vary with times and conditions but there is permanent underlying truth in His dealing with mankind in every age. Today, as we stand at the threshold of a New Year, we are looking into an unknown future. We have not passed this way heretofore. We may meet worse than Canaanites, Hittites,

## The Need

*This world has so much need of love!  
The ranks of hate are filled of late;  
The dews of mercy from above  
Do not descend within our gate.*

*This world must know how to forgive;  
Its angers boil within its breast;  
The secret of the power to live  
Has long been lost, man has confessed.*

*To learn to laugh, that is one form;  
If I can laugh I can forgive;  
A smile can oft dispel a storm—  
To laugh is to know how to live.  
I am but one, yet I shall breed  
Forgiveness, scattering far my seed!  
—Kenneth Robinson, in Heart and Life.*

Hivites, Perizzites, Girgashites, Amorites or Jebusites. Who knows? We know of nothing that has occurred that will make evil men and seducers wax any better. We may have to invent worse names than any yet formed for the foes with which the devil may besiege our way. As we start this journey we want to "know that the living God is among us." For with Him as our leader we can conquer every adversary.

For assurance and security for 1949 the conditions of preparation are two. First, "Sanctify yourselves." Let us look well to our personal relationship with God. Are we struggling with self, living the "up and down" life? Our Lord may come ere the year is out. What manner of persons ought ye to be in all holy conversation and godliness? These people had surrendered their all to God's man. They would "do" or they would "go" as God spoke, through Joshua, to them. This is ever the requirement of our Lord: complete consecration and absolute surrender to His will in all things. It is prerequisite to obtaining, retaining or maintaining His presence with

us throughout the days that are ahead. Our "giants" are no less real than those who hid among the hills of Canaan and plagued the way of progress of God's people. The forces of evil will challenge every forward step made by the forces of righteousness. If the living God be not among us we fail, but if we follow Him, "there shall not any . . . be able to stand (us) all the days of (the year ahead), for "If God be for us who can be against us?"

O, gentle reader, as we stand together at the beginning of this way that we have not passed heretofore, let us be sure that self is on the cross and that God's Holy Spirit is enthroned within and has complete control of our life. We have no doubt concerning our "Joshua," the Captain of our Salvation. We hear Him praying, "O Father . . . keep them from evil . . . sanctify them through thy truth, thy Word is truth." One of His officers writes: "This is the will of God concerning you even your sanctification." We cannot travel this way heretofore untrod by us in our own carnal strength. We will need all the resources which God in His goodness has made available to us. God still works His wonders to perform, but a holy God will not perform His works among a profane people. His command to us is "Be ye holy even as I am holy." He sent His Son to Calvary's cross to make this possible in our hearts and lives.

The second requisite for safe travel on the way over which we have not passed heretofore is to keep the ark of the covenant in sight at all times. To them this was an oblong box of acacia wood about three and one-half feet long by two and one-fourth feet deep and wide, overlaid with gold, with a rim of moulding around the top. There were golden rings at each corner for the staves that were used for carrying it. Covering its lid, there was a solid gold plate, called "The Mercyseat," with two cherubim of gold at each end. It contained the two tables of stone on which were engraved the words constituting the basis of the covenant between Jehovah and Israel. It symbolized the immediate presence of the God of Israel and speaks to us of two things.

We do not have an oblong box of acacia wood to follow, but we do have God's written Word containing His covenant promises, requirements and privileges. Let us have it ever before us and make much of it, as the year advances. Then too, we do have access to the "Mercyseat." "Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

(Continued on page fourteen)



## Humble Leadership

Charles S. Rickert

ONE of the crying needs of the day is a trained but consecrated and humble leadership in the church. It is said that we have no really outstanding church leaders such as led the church to victory in past decades. We need some fearless leaders empowered with the Holy Spirit that can stand forth in proclamation of the Word of God in spite of the upsurging of all types of isms. Let us in this generation produce some Luthers, Wesleys, Moodys. Under such leadership we could stem the tide of atheistic Communism and crime. The need for efficient leadership is not only at the top but all the way down into the local church. Ultimately our top leaders must come from the local church, so let us consider some of the requirements of leadership.

The first and most important requirement for leadership is to be a faithful, consecrated, born-again Christian. Perhaps some would have education and training head the list. These are important, but not the prime requisites. In proof of this, consider the last twenty years. All educational requirements have been raised. We have had the best educated ministry the world has ever known, and yet we have not kept pace with other forms of human endeavor. The church has even lost ground generally. There is no doubt that a minister, or any leader with proper consecration, can be more effective in his service with education. But it seems that in too many instances leaders who are highly educated depend more and more on their education than upon the power of God that is afforded through the Holy Spirit. Some of the greatest soul winners have been those with little formal education but a deep consecration. Without any thought of criticizing education, it should be understood that it is no substitute for consecration.

Perhaps the next in importance, and closely related to the former, is humility. It is hard to think of a Christian as being anything but humble. Indeed any arrogance would detract from Christian experience and service. But unfortunately it is present in some instances. We probably do not consider ourselves haughty, but if we have a 'holier than thou' attitude we are not humble as Christ would have us be. Remember how Jesus mingled with the lowliest and most hated of mankind in order to lift them to better things, while the 'respectable' Pharisees (the church men) wrapped their garments about them lest they be contaminated by contact with others.

Perhaps education and training should be next. Get all of both that you can. But remember that in getting it you will need

to be selective. Not everything that we read in textbooks is true education that can be taken at face value. Just because a person is the author of a book does not mean that he is absolute authority. Test everything in the light of Bible teaching. Training is learning to put your knowledge into wise, practical use.

Give your talent freely. If there is anything that is disgusting it is a pseudo-reluctance of some to perform service. Usually they want to be urged and pled with. Some are even offended if they are not urged. Remember that if you are asked to do some service it is because the person or persons asking really wish it, else you would not be asked at all. You need not be forward and force your service, but do it with graciousness. Pray, and let God direct your service. If it is a service to the Kingdom of God you should do it willingly without urging. If it is not God's service you should not do it, regardless of urging.

Never be offended if you are replaced in some field of service. Perhaps it is God making a place to train someone else. Or perhaps he is releasing you for some higher service. If you are offended you mere-

ly prove yourself unworthy. At any rate if you are elected to some office it does not mean for life. There have been complete breakdowns in churches for this very reason. When this happens you may be sure the devil is right in the midst of it. God's work is hindered, souls are lost, some lose their influence and testimony, the church in general loses prestige. It may keep you from being dictatorial if you do not hold the same office too long. Remember that you can never be your best as a leader if you cannot be content to be a good follower, at least part of the time.

Never accept more responsibility than you can handle well. In many churches a few people hold most of the offices. It may be due to the fact that everyone is willing—some are willing to serve, and the rest are willing to let them. In such cases one person may hold so many offices he cannot do justice to each one. Thus the church suffers. Besides not being able to do them all well, you would be accepting too much responsibility for the success or failure of the church, and are leaving yourself open to undue criticism.

Above all, never be too critical of others. By so doing you may fall into the same condemnation. Rather pray for them and do your utmost to cooperate with other

(Continued on page twelve)

## Christmas Past

W. O. Winger

During this holiday season we have again been together and exchanged many presents great and small. Much has been spent to entertain each other. Great programs of drama and music have been produced. Millions of cards have been sent. Great dinners have been made and much feasting was in evidence. We may fault those who spend much for Christmas, bright lights and Santa Claus, even to the point of pointing their children to Santa Claus by bringing him to our cities by airplane or large balloon filled trailers until in this land founded for the privilege of simple religious liberty and to exalt the Christ, the heathen might ask, "where is your Christian nation?"

Much of what we do is for those from whom we expect to receive again. If the needy of the earth and the heathen saw how freely we spend upon ourselves, would they believe us when we tell them that one soul is worth more than the whole world? Or would we be guilty of stintingly carrying out the spirit of the Christ of Bethlehem, Gethsemane and Calvary and today's Intercessor? His words are: "Go ye! Freely ye have received, freely give."

The story is told of an eldest daughter's efforts to make a good Christmas for her family the first Christmas after the death of her mother. But all preparations having been made, during the night a great bear got into the pantry and destroyed much that the girl had worked so hard to prepare. However, the father comforted the girl the next morning by telling her that he had shot the bear and that now they could provide a feast of bear meat, not only for themselves, but for their poor neighbors and hungry children across the way, who would be invited to come over and enjoy a roasted bear ham. Thus the bereaved household caught the spirit of our Christ. They rejoiced far more in bringing Christmas cheer to their needy neighbors than in consuming all upon themselves.

Can we not stir ourselves? What will it take to stir us? How can we be made to feel the needs of our neighbors in America and across the sea? They are waiting. Our Christ is waiting. Will we fail them? Let us not allow selfishness to deny ourselves of the most blessed of all privileges, the joy of sacrifice in Christian service.

—Grantham, Pa.



## "The Fruitful Life"

Jesse F. Lady

*"But that on the good ground are they, which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience." (Luke 8:15).*

THE WORD "enthusiasm" is derived from two Greek words: en-theos—God in us. So then, an enthusiast is one who goes about his task energized by a divine fervor. The Apostle Paul was a genuine enthusiast. For after thirty years of arduous labor, bitter suffering, and unabated enthusiasm in the cause of his Master, for which cause he found himself in the prison of Rome, he sends out from the prison to the wise, the great, the free, the skeptic, the pessimist of all centuries this message, "Brethren, this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded." Here is the picture of a life that not only retained wholesome enthusiasm but one that was fruit-bearing under all circumstances of life. It is this type of character that represents the fourth type of soil as found in the parable of the Sower. It was good ground on which the seed sprang up and bore fruit an hundredfold.

There is a gradual ascent in quality of the three types of character in the first three kinds of soil. The first, you will remember was the impenetrable or hard way-side soil; the second, the shallow, thin earth; the third, while rich enough in earth with possibilities of a rich harvest, the good seed was choked by thorns and thistles. If the youth of our land could march before me one by one and tell me which type of soil they would desire their characters to become like, I believe every sane thinking young person would choose the good, fruitful soil.

Now we would like to suggest several guide posts that point the way for the development of the fruitful life.

Luke 8:15, "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

Here in this verse, there are three little phrases which glow like torches to light the way to the path of a fruitful life. Here they are: first, the seed that fell on good ground "such as fell in honest and good hearts"; second, "those having heard the word, hold it fast"; and again, "they were such as—bring forth fruit with patience." Returning now to the consideration of these phrases in their order given: first, "such as fell in honest and good hearts."

Honesty and goodness are two cardinal virtues and fundamental principles that

must inevitably be associated with a good and fruitful life. This does not mean that this type of a person is faultless, but sincere. Both God and man will have much sympathy with struggling, faltering youth if there is back of those faults an honest effort and a sincere striving for that which is highest. Several years ago, a young pastor of my personal acquaintance was apologizing for his inefficiencies and blunders in his ministry to one of his parishoners. This individual turned to the young pastor and said sympathetically, "Well, yes, that may be true, but we know you are sincere." No, not faultlessness, but sincerity is demanded for a fruitful life. "With all true men," said Phillips Brooks, "it is not what they intend to do, but it is what the qualities of their nature binds them to do that determine their character." Let us with the Apostle Paul say, "I press toward the prize—in Christ Jesus," and despite all lapses, difficulties, and persecutions, refuse to al-

low our lives to become embittered or indifferent and refuse to parley with anything lower than honesty and sincerity.

The second torch which the Gospel writer lights for us is "steadfastness" or "standfastness." "They were such—as—having heard the truth, hold it fast." They clung doggedly to every initiation of truth as the Master spoke to them of the way of life. They welcomed and walked in the light, they kept faith with the illumined Word of God, nor allowed the world's glare to make them disobedient. In Philippians, the fourth chapter, Paul tells us the secret of steadfastness, "Wherefore stand fast in the Lord, my beloved." This standing is not standing still, but a standing "with a good foothold." It is standing in security and confidence.

Notice further how the believer in Christ is to stand in this fourth chapter of Philippians. In verse 4 he is to stand, rejoicing in the Lord alway. In verse 5, he is to stand, letting his gentleness be known unto all men. In verse 6, he is to stand free from anxiety, in prayerful dependence up-

(Continued on page fourteen)

## Prayer

T. P. Egling

The Lord, when He went to heaven, told us that whatsoever we would ask in His name it should be done.

And still many a night we sit in the meeting and feel a depression which is so heavy that one can almost see it. We try to do our best to break up the spell by better singing or testimony; and almost like a quack doctor we use many home remedies and wonder why the meeting is so dull.

It never comes to our mind that we may be responsible for bringing this depression on; it is not loud singing or better speaking which can rebuke the evil spirit that is in the air; he is not there because we have a preacher that might be uninteresting. We each become sleepy and hardly can keep our eyes open. We look for the cause everywhere and in everybody, and keep far from the place where we can change things. Spirit must be fought with spirit. We must get God to help break up this sinful spirit.

We do have a power to make a dull meeting a soul-stirring one. What shall we do? Let us try prayer! Prayer is the power with which to fight the evil spirit. When drunken men come in to break up a meeting, we can pray that God will rebuke the evil spirit—the powers of darkness, and it shall be done. He can sober up a man so that he can see his sinful soul and feel his sins which are taking him down to hell. Then the Holy Spirit can freely move in the meeting. Only prayer from the depth of

our heart can do the work. We must get a vision of the soul who is in danger of being lost. We must get a real burden for souls. We must get a personal responsibility for the lost. We must have such a love for lost souls that our prayers can reach the very throne of God.

Our thoughts, our mind, must be so wholly lost in prayer that everything else is forgotten, and we must believe that God's power is greater than the power of darkness, and it shall be done.

Yes, we are tired from our toil all day. We must overcome this state, because there is a soul that is lost; lost forever unless we can bring them to the light. Prayer is a power, if we only use it. Prayer must come deeper than our lips. Yes, deeper than our brain. It must come from the very bottom of our soul. We must feel the horrors of hell a soul is heading for. We must be able to feel the hopelessness of a damned soul.

Jesus died for those souls. Jesus came from heaven to save them. He gave us this great commission to go in the by-ways and hedges and compel them to come in. A meeting must be more than a place of fellowship. It must be a place where lost souls can find God and heaven.

"Finally, my brethren, be strong in the Lord, and in the power of His might." Eph. 6:10.

"All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out." John 6:37.

—Life Line Gospel Mission.



# The Evangelical Visitor

A Religious Journal  
Official Organ of the  
Brethren in Christ Church  
(Known as "Tunkers" in Canada)  
U. S. A., Canada and Foreign Countries

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Published Bi-Weekly by

## E. V. Publishing House

Erwin W. Thomas, Manager  
301-305 North Elm Street  
Nappanee, Indiana

Brethren in Christ Publication Board, Inc.;  
Laban W. Winger, Elmer Steckley, Samuel  
F. Wolgemuth, Dale Dohner, Charles E.  
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**PURPOSE:** To publish the Gospel of God's  
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Evangelist, Bishop Henry A. Ginder	
Cedar Grove, Pa. ....	Jan. 2-16
Evangelist, Eld. Isaac S. Kanode	
Centre Hall, Pa. ....	Jan. 18-20
Evangelist, Elder Marshall Winger	
Christian Union, Garrett, Ind. ....	Jan. 9-23
Evangelist, Bishop Henry Schneider	
Cross Roads, Florin, Pa. ....	Jan. 9-23
Evangelist, Bishop Charlie Byers	
Dallas Center, Iowa ....	Jan. 2-16
Evangelist, Eld. Allen Brubaker	
Free Grace (Millersburg, Pa.) ....	Jan. 3-18
Evangelist, Eld. Marshall Winger	
Highland, West Milton, Ohio ....	Jan. 23-Feb. 13
Evangelist, Eld. C. H. Moyer	
Locke, Nappanee, Ind. ....	Jan. 23-Feb. 6
Evangelist, Bishop Samuel F. Wolgemuth	
Manheim, Pa. ....	Jan. 9-23
Evangelist, Eld. Percy Cassel	
Mechanicsburg, Pa. ....	Jan. 2
Evangelist, Bishop E. J. Swalm	
Messiah Home, Harrisburg, Pa. ....	Jan. 2-16
Evangelist, Eld. C. H. Moyer	
Millersburg, Pa. ....	Jan. 3-16
Evangelist, Elder Marshall Winger	
Ontario Bible School ....	Feb. 20-27
Evangelist, Bishop Henry A. Ginder	
St. Thomas, Ontario ....	Feb. 6-20
Evangelist, Elder Marshall Winger	

## NEW BOOK OF TOPICS

The 1949 edition of topics for Young People's Meetings, **CHRISTIAN LIFE BIBLE STUDIES**, is now available. This is a splendid collection of suggestions for regular and special services. Order your copies now. Secure from the Christian Light Press Book Stores, Elizabethtown, Pa., Chambersburg, Pa., and Nappanee, Indiana. Single copies 50c, 10 or more copies, 45c each.

## FROM THE EXAMINING BOARD

We are very sorry to give notice that there are quite a few delinquent officials whose Examination Papers have not reached us. There are a few bishops, quite a number of ministers and deacons and a few licensed ministers who have not returned their papers.

We request that all bishops find their delinquent officials and send in their papers as soon as possible. We should have our records cleared before next General Conference.

Signed: Henry Schneider,  
Secretary

## Births

**STAUFFER**—David Ray, was born to bless the home of Mr. and Mrs. Melvin Stauffer, Sandusky, Mich., October 30.

**HESS**—On November 15, a daughter, Fern Ellen, was born to Mr. and Mrs. Harold Hess, Mercersburg, Pa., R. 2.

**HOADLEY**—On October 26, Ellen Elizabeth Grace, came to bless the home of Mr. and Mrs. Gerald Hoadley, Duntroon, Ontario.

**SHERK**—On December 16, a son came to bless the home of Benjamin and Marjorie (Climenhaga) Sherk, Stevensville, Ontario. A brother for Thomas.

**SCHLAG**—To Bro. and Sr. Lehman Schlag, Red Lion, R. R. 2, Pa., on December 17 at the York hospital a daughter, named, Linda May.

## CHRISTIAN FELLOWSHIP MISSION

Greetings to the Visitor Family:

The Home Mission Board having authorized solicitation through the Evangelical Visitor for funds to liquidate the cost of the church building now occupied by the Christian Fellowship Mission, Massillon, Ohio, as published in the Evangelical Visitor under special notice, December 13, 1948, we therefore present this need to you for your consideration.

On July 1, 1947 the church was purchased for the sum of \$16,000.00 with payments to be made as follows; \$2000.00 cash, \$5000.00 personal note due October 1, 1947 and a \$9000.00 mortgage payable \$120.00 per month with 5% interest. Regular payments on the mortgage have reduced the balance to \$7549.75. The anticipated money for the \$50000.00 note did not all come in but we are glad to state that all has been paid off but the remaining balance of \$695.51 including interest to October 26, 1948.

Contributions from your Church, Sunday School or constituents will be greatly appreciated and acknowledged by official receipt as outlined by the Home Mission Board's official action at their last meeting. Solicitation has been carried on in the city and among friends, resulting in the amount of \$979.00 being received which has been reported in the Evangelical Visitor in our regular quarterly report.

We also solicit an interest in your prayers for the work here. May the Lord richly bless you as you give and pray for the work here and elsewhere.

Yours in Christ for lost souls,

Eli and Lydia Hostetler, Sr.

By authorization of the Home Mission Board

## Weddings

**BRUBAKER-KNIESLY**—On Wednesday evening, November 24, at 6:30 in the Highland Brethren in Christ Church, there occurred the marriage of Sr. Mildred Kniesly, daughter of Bro. and Sr. Harold Kniesly of West Milton, Ohio, and Bro. Hess Brubaker, son of Eld. Allen Brubaker of Granville, Pa. Eld. Jesse W. Hoover, uncle of the bride, officiated, assisted by the groom's father.

**GRANT-FLAGG**—On September 25, 1948, at the home of the bride's parents, Annie, eldest daughter of Bro. and Sr. Isaac Flagg, Wainfleet, Ontario, was united in marriage to Edward Grant, Nova Scotia. Eld. Romie Sider performed the ceremony in the presence of relatives and friends. May God's blessing be with them through life.

**NEWTON-WALL**—On the evening of December 20, at the North Star Mission home, a simple and pretty ceremony united Mrs. Ivy Blanche Newton and Mr. Samuel E. Wall in marriage. The ceremony was performed by Eld. E. D. Brechbill in the presence of the daughters and brother of the bride, and the mission family.

Mr. and Mrs. Wall are soon leaving the Howard Creek district to take up residence elsewhere. We trust that they will let the Lord have His way with them, as they travel the rest of life together.

## Come and Go

Christ's two commands are "come" and "go"—invitation and liberation. As Phillips Brooks interprets it: discipleship, which sits at His feet to learn, and apostleship, which goes out into the world to work.—*Henry Van Dyke.*

## BEULAH WILL DEDICATE BUILDINGS

Beulah College, Upland, California, has announced plans for the dedication of eight new buildings of the extensive new extension to her campus on February 4, 5, 6, 1949.

Visiting speakers will include Eld. R. H. Wenger, Chairman of the General Education Board, Bishop E. J. Swalm, Moderator of the General Conference of the Brethren in Christ, and Dr. C. N. Hostetter, Jr., President of Messiah College.

## Obituaries

**SHEETZ**—Elias S. Sheetz, sixty-three, formerly of W. Main St., Mount Joy, Pa., died at 1:15 a.m. Monday, August 2, 1948, in a Lancaster hospital. Born in Rapho Twp., March 2, 1885, he was the son of the late Christian and Anna K. Stauffer Sheetz. Surviving is one sister, Mary S., wife of Benjamin Bradley, Manheim, R. 2, and two nephews.

The funeral was held at the Sheetz funeral home Mt. Joy, Pa. Eld. C. H. Moyer officiated, using Ps. 17:13-15 as the text. Burial took place in the Eirasman's cemetery.

**FINKENBINDER**—Brother Samuel Finkenbinder answered the summons to his eternal home on Friday evening, November 19, 1948. Ever since God so graciously saved Bro. Finkenbinder during an evangelistic effort in Carlisle in 1939, he has lived a consistent Christian life and has been a faithful member of the church of his choice, where he fellowshiped following his conversion.

Bro. Finkenbinder attended the revival services at the Carlisle Church on Sunday, Monday and Tuesday evenings. On Wednesday evening, while Sr. Finkenbinder was at church, he suffered a severe heart attack and on Friday evening passed away at the age of 65 years.

He will be sadly missed by the local congregation as well as his family and many friends. To know Bro. Finkenbinder was to love him for his quiet and consistent life.

He is survived by his wife, Sr. Martha Gibb Finkenbinder, three daughters, Sr. Raymond Alexander, Sr. Simon Lenman and Mrs. Fred Boyles; two brothers, John and Elmer Finkenbinder and fourteen grandchildren and a great grandson.

Funeral services were held Monday afternoon, November 22. Eld. Roy H. Wenger officiated.

**TUCKER**—Thomas Tucker, father of Frank, John, George, Clarence Tucker and Mrs. Murray Winger (Pauline), and husband of Maude Main, deceased, was born in Maine May 27, 1874, and died at the home of his daughter, August 14, 1948, age seventy-four years. He also leaves eleven grandchildren and five great grandchildren.

He had been in ill health for many years but had been kindly cared for until the last.

Funeral services were conducted at his old home, the home of Mr. and Mrs. Murray Winger, by Bishop Edward Gilmore, assisted by Eld. Romie Sider.

**DULL**—Martin H. Dull was born near Five Forks, Pa., March 7, 1860. His final call came December 11, at Safford, Arizona, where for several years he had made his home with his daughter. His age was 88 years, 9 months and 4 days.

He came to Kansas in 1884, locating at Morrill. In 1888 he was united in marriage with Mary J. Stoner, who preceded him in death in 1928. The family came to Abilene in 1907.

Father Dull united with the Brethren in Christ Church in 1895, in which fellowship he remained to the time of his death.

He is survived by his daughter, Mrs. Paul Smith of Safford, Arizona, his son, John E. Dull of Abilene, 4 grandsons and 6 great grandchildren.

Memorial services were held at Abilene with the pastor, G. E. Whisler, in charge. Interment was made in the Abilene cemetery.

**HAMER**—Emma Heisey Hamer, daughter of the late Henry S. and Lydia Tyson Heisey of Cumberland County, Pa. passed away in a hospital at New Brighton, Pa. November 27, after a long illness. She was 76 years old.



She was converted in early life and remained true to her Lord whom she loved to serve.

On October 24, 1924, she was united in marriage to Ellis Wilbert Hamer, who preceded her in death 15 years ago.

Surviving her departure are three step-children, Mrs. Omar Craig and Miss Elizabeth Hamer, of New Brighton, Pa., also Harold Hamer of Mountain View, California; also two brothers, Noah T. Heisey of Harrisburg, Pa.; L. Tyson Heisey of Washington, D. C.; and a number of nieces and nephews.

Funeral services were held from her late residence in New Brighton, Pa., November 29, by her pastor, Rev. George Sanner. The text used was Philippians 1:21, "To me to live is Christ, and to die is gain."

Her favorite hymn "In the Secret of His Presence," and "Crossing the Bar" were read.

Interment was made in Grove cemetery in New Brighton, Pa.

**WHITE**—Agnes McIntosh White, daughter of the late John and Janet McIntosh, was born on the thirteenth day of June, 1888, at Poland, Ontario, and entered into rest at Prince Albert, Saskatchewan, November 28, aged sixty years, five months and fifteen days. Death was caused by a cerebral hemorrhage.

On June 28, 1922, she was married to Arthur D. White, and with her husband and family moved to Saskatchewan and took residence on the White homestead in the Howard Creek District, Meath Park, in the year 1934. Here she lived the remainder of her life.

Shortly before marriage she was converted to the Lord and united with the Presbyterian Church, of which fellowship she was a member until death. After coming to Howard Creek she worshipped with the Brethren in Christ whenever possible. Her kindly disposition and Christian influence won her the respect of the entire community.

Beside her husband, she is survived by seven children: Janet, wife of Berton M. Hill, Vancouver, British Columbia; Mary, wife of Darwin Cronkite, Calgary, Alberta; Fred A., at home; Lavinna, wife of Donald Domak, Sonningdale, Sask.; Lloyd M., at home; Walter D. and Donald M., both at home.

The following brother and sisters also survive: Duncan McIntosh, Poland, Ontario; Mrs. Anna Malcom, Kingston, Ontario; Mrs. Allen Ferguson, Lenark, Ontario; Mrs. Ellen Stone, Perth, Ontario; Mrs. A. H. Murdock, Sonningdale, Saskatchewan; Mrs. Bruce White, Lenark, Ontario; and Mrs. Edmond Avery, Maberly, Ontario; also three grandchildren.

Funeral services were held from the North Star Brethren in Christ Church near Meath Park, Saskatchewan, conducted by Eld. E. D. Brechbill, of the North Star Mission. Text used was the last clause of Zechariah 14:7, "But it shall come to pass, that at evening time, it shall be light." Burial was made in the Howard Creek cemetery.

**TRAVER**—Sr. Jake Traver was born December 28, 1909, in Gainsboro, Ontario, and died suddenly in the Private Patients Pavilion, General Hospital, Toronto, Ontario, December 17, 1948, at the age of thirty-eight years, eleven months and nineteen days.

Bro. and Sr. Traver were both converted in the winter revival at the Wainfleet church two years ago this coming March under the ministry of Bishop Henry Schneider. Following their conversion they both united with the Brethren in Christ Church at Wainfleet and later were baptized. Sr. Traver maintained a victorious Christian experience, and during her brief illness she rejoiced when the saints gathered in to pray for her. Sr. Traver had been teaching public school the last few years and one of the last things she did was to prepare her Christmas gifts for her school children. Fourteen of her school children were chosen to carry the unusual number of wreaths and flowers that were given for the funeral by her many community friends. Her teaching ability was also appreciated in our Vacation Bible school work. We had hoped and prayed that God would leave her with us for a longer time, but we bow in humble submission to His divine will.

Mourning her departure are her husband and one daughter, Irene; her mother, Mrs. Amelia Vaughan; one sister and one foster brother, besides other relatives and friends.

Funeral services were conducted in the Brethren in Christ Church at Wainfleet, Sunday afternoon, December 19, in charge of Bishop Edward Gilmore, assisted by Bishop Lafayette Shoalts. Text was found in Joshua 1:11. The Wainfleet Male Quartette sang "Beyond the Sunset" and "Precious Memories." Interment was made in the Sider cemetery.

## With the Church On the Foreign Field

WITH OUR DEPUTATION

Mtshabezi Mission, S. Rhodesia

September 22

To the Home Folks:

*"Great is the Lord and greatly to be praised. His greatness is unsearchable: One generation shall praise thy works to another and tell of thy mighty acts" (Psa. 145:3, 4) "Thus saith the Lord thy Redeemer . . . I am the Lord thy God which teacheth thee to profit; which leadeth thee by the way which thou shouldst go."*

Isa. 48:17.

How precious when our hearts witness to this, that He teacheth us, . . . and leads us. Recently when feeling a little lonely,—Jesus spoke so sweetly within, "I am with you; you can tell me all your problems and the secrets of your heart." I soon felt so different. I have found the grace and love of God so wonderful. Tears come to my eyes as I feel so unworthy of such love. I will always be a debtor. I can never repay what I owe to Him if I should live an hundred years.



Bishop H. H. Brubaker, Superintendent of Brethren in Christ African Missions, and Bishop H. N. Hostetter, member of the Deputation, entering stream preparatory to baptismal service.

### A short sketch of village visiting

Since the last report of village visiting was in the Sunday School Herald, the following is submitted for the Evangelical Visitor. The visits at each of the Mission Stations and Outschools were interesting even though only a few can be reported as examples.

Brother Roy Mann took us with him to visit outschools for four days. The contact with the native teachers, preachers, school children and village people was much enjoyed. We were at Sunday School at the Longfield School at 8:15. This was taught by the head teacher. At the close there was a ten minute recess after which they rang the bell for church. (The bell was a piece of steel hanging on a tree.) A number of the village people came for church. We had lunch at about 10:30, after which we packed up our tenting outfit and went to the Swazi School about six miles away. We lost our way out on the velt (wilds just a vast open country with only a path where the natives walk). Arrived there at 12:30; they were singing. A nice congregation awaited our arrival. Such attentive audiences. They sit on benches which sometimes break down

during service; they do not seem to think much about it. Men and women alike quietly sit on the floor, some prefer sitting on the floor. They seem hungry for the things of God. We had members meeting following. After this we went village visiting and had prayer with the people around the camp fire. We stayed at Swazi for the night. Next we went to the Bezha School. What terrible roads! One wonders, is it worthwhile crossing sandy rivers, getting stuck; many times traveling only a path; abusing cars; does it pay? Then it comes back to me what is a soul worth? (more than the whole world). These native children would not be taught the Word of God otherwise. I concluded it does pay! My heart goes out for these children. Most of them come from heathen homes. No religious instruction. No moral ideals placed before them; they get into my heart; one pities them so much. Many times I just look at them, and watch them, and think if I were in the same shoes? No, they wear no shoes (except the teacher). The preacher on Sunday was leading the service without shoes, but his face was aglow with the love of God. He was an enthusiastic preacher.

Salisbury, S. Rhodesia

September 24

We came here for a conference of ten different missionary societies. Our brethren, Elmer Eyer, David Hall, Albert Breneman and Arthur Climenhaga are delegates, and our Bishop Henry Brubaker is the moderator. The missions represented are Free Methodists, American Methodists, S. A. G. M., Salvation Army, Presbyterian, Brethren in Christ, Church of Sweden, London M. Society, Church of England and Dutch Reformed. It is so precious to have our native brethren as delegates, also. I am pleased to see the oneness between us. I have learned to love the native church so much. We have such precious fellowship with them, especially if they can talk English, and our native church leaders can. It is marvelous what the grace of God has done for these native Christians. For centuries they have been brought up in superstition and fear. Wish you could hear their testimony meetings. They love to testify and are usually very prompt. The missionary along side of us interprets for us.

Well we've said farewell to Wanezi and Mtshabezi Missions. When we left Mtshabezi last Tuesday morning about 185 of the schools girls lined up, one row on either side of the road leading from the Mission, and sang a farewell song as we drove by slowly. It really was hard to leave the missions. They looked so nice, black faces and white head dresses.

### October 7, on the train to N. Rhodesia

On Tuesday P. M. the Matopo and Mtshabezi Missionaries had a farewell outing planned for us on top of a beautiful mountain. After partaking of a nice lunch and enjoying a most beautiful sunset, we had Scriptures, sang and prayers together. Last evening the teachers, overseers and missionaries had a farewell for us at Matopo. Here we have the Teachers' Training School. We enjoyed sitting in and listening to the classes. 176 boarding and 250 day students attend. The farewells were a little hard to



make here, also. We spent our last three days with Bro. Brubaker. Most of the Southern Rhodesian missionaries were at the station to see us off. God bless our precious co-laborers.

#### Macha Mission, N. Rhodesia

October 27

A farewell and Bible Conference with a large crowd was held at Sikalonga Mission on October 16 and 17. Some of these people came as far as twenty miles carrying their food and blankets on their heads. Anna Eyster's farewell was also given at this time.

And now the final farewell at Macha. I wish you could have seen that crowd of people filing into the church. They packed seat and floor up to the pulpit with men, women and children; about 940 people. The Mfundisi from America were giving their farewells. It was a very precious service and showed the much work to be done yet. After kindly remarks by one of the native teachers, who gave words of appreciation for the home church sending missionaries to them, Bro. Brubaker said, "I would feel like going to America, too, but I am one with you and I'm going to stay here with you until my time comes to go home." He is much appreciated both by the native church and the missionaries. It is marvelous what the gospel has done for these people, but there are so many unreached yet. We have only (begun) the work in comparison with what is yet to be done.

Here, also, the school girls all lined up in front of the Mission, two by two, with the boys close by, and sang, "God be with you till we meet again," as we left them. It was so precious; they all seemed so dear. The farewells will long be remembered by us. On our way we stopped at a gold mine and saw the process the gold goes through until it is purified. It made me think of the song, "Something more than gold."

#### Nairobi, Kenya, E. Africa

November 4

We arrived here last Thursday, 1130 miles north of our own work. Bro. and Sr. Mahlon Hess of the Mennonite Mission met us. On Tuesday afternoon we enjoyed a precious service with a dear group of Indian Christians. What a change salvation makes. We enjoyed our stay at the African Inland Mission Rest Home. We visited a large Mohammedan Mosque on Sunday afternoon. One native was reading aloud from the Koran; poor deluded people. A dear Christian man took us through the dirty streets of a township outside of Nairobi. The living conditions were unbelievable, beyond description. Thousands of families living in crowded quarters. I was told the prostitution here is awful. As we drove through those streets and saw masses of men, women and children, I just kept saying, "Isn't that awful."

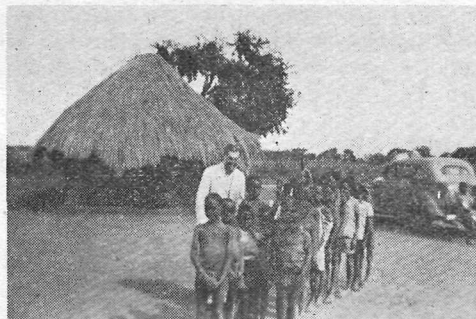
We came here to the National Holiness Mission this evening and had supper with them. We found grand Christian fellowship. All these various societies are like one big family in the Lord. After having songs of devotion and praise together, they turned on the radio at 9:00 o'clock this evening, and to my great surprise, here in Kenya, I heard the reporter say, "President Truman is re-elected president of the United States." How we need to pray for him.

#### At the Mennonite Mission

Our visit with the Mennonite Missionaries was also one of most blessed fellowship from November 6 to 16. There is such a

humble and meek spirit among them. Such freedom and liberty. I was not disappointed at all in coming and realizing the reality of the revival here. God has wonderfully dealt with these dear saints. They take every thing to God in prayer and confess every lack of their life. They just love to sit together and talk about the wonderful Word and God's dealing with them. Every ugly feeling of anger, or jealousy, or hatred, or ill-will, or evil thought they bring to the Cross for death and crucifixion. Jesus' death at Calvary is wonderful. As I sat with one of the missionaries and talked about the ugliness of self in all its forms and manifestations and how we need to keep feeding and drawing from the Lord Jesus; and how without it we would soon be drained and have to substitute that which is light and foolish, I realized anew that if the native church is led into the crucified life of death to self and filled with the Holy Spirit, missionaries must lead the way.

Today, November 12, is their day of prayer. They have this weekly from 9:30 to 11:30 A. M. and another session in the afternoon. The native church takes such a hold of it and prays so earnestly. They love to talk about the things of Christ; this subject is uppermost on their lips.



Elder Graybill Wolgemuth, member of the Deputation, with a group of native children whom he has come to love.

#### November 18, in the air (between Africa and India)

We left the Nairobi Airport at 8:00 o'clock this morning. We especially asked the Lord to be with us and protect us. One simply gives himself to our Lord. My heart is melted as I think of the wonders of our God. We are traveling ten to twelve thousand feet high. As I see the snow-like clouds below, I marvel at His wonderful heavens with the deep blue sea below us. To think that we are hanging on nothing. It is very cold up here; I have my sweater on and two woolen blankets around me. But the peace and calm of God within the soul.

#### Bombay, India

November 19

We had a most lovely trip. Arrived last evening at 5:15. We are so thankful to the Lord for His wonderful care.

Continue to pray for us.

Graybill Wolgemuth

#### SIKALONGO TO UPLAND ONE HOME TO THE OTHER

Eight years ago this month a party of four missionaries, Bro. and Sr. Breneman with little Grace, Sr. Lady and I with a group of dear ones met in the dining room of the freighter, Charles H. Cramp, for prayer and farewells as we were about to set forth—some of us for the second or

third time to the land of God's call—winning black diamonds for Christ. It's not easy to leave your dear ones behind especially with the realization that perhaps the next meeting will be on the Heavenly Shore.

Eight years have past, eight years with its joys in the service of obeying our Master's, "Go work in My vineyard"; but realizing that the burdens have sapped your energy—nerve, mental and physical; Elijah's mantle should fall on Elisha at least for a period of rest. Therefore when Conference decided that Sr. Anna Graybill who had just arrived, should relieve me, I felt God had answered prayer.

Sr. Graybill followed us North after Matopo Conference and was there for the opening of our school year, meeting our African Staff, welcoming both old and new students, and learning the routine of the work for a few weeks. With that is always language study for a new missionary. I was then relieved teaching Standard VI English and later Bible classes Standards V and VI. It is our daily study of the Word of God—"line upon line, precept upon precept, here a little and there a little" I have always enjoyed the most.

The last few weeks were indeed busy ones, trying to get a suitable wardrobe in order for traveling; only with the assistance of Srs. Lenhart and Climenhaga were loose ends attended to and trunks packed.

Yes, I was indeed thrilled to be going home. God has been very good to me, and my parents will be celebrating their golden wedding anniversary this month. Home, sweet, home! And yet—those with whom you have worked for sixteen years have grown deep into your heart and life and it is not easy to say goodbye. Many were small lads, some clad only in scant loin cloths in the early days; today they have families and serving God as preachers or teachers. Some of the women in my Sunday School class were converts of Bro. Taylor's. Yes, with the joys were also the disappointments and sorrows. These almost break us.

We were privileged to have Brethren Wolgemuth and Hostetter at Sikalongo during my last days there in a Bible Conference which our Sikalongo District greatly enjoyed with our Macha co-workers. Then their farewells and mine on Sunday, October 17. The women came individually with their gifts of eggs, peanuts or .07c to say goodbye. Two days later the African Staff, Deacon Peter, other Christian men with the school boys came to the house for the final goodbye and the boys and teachers lined the avenue and sang as the car drove down the road between them—the last goodbye—at least for some until we meet where there are no partings. (Farewells had been at Macha the week earlier, and I appreciated especially the Saturday afternoon which the Macha Staff had made possible for seeing some thirty of my former students—1931 to 1937.) Farewells at Choma station to the dear ones there. Ten days in Southern Rhodesia, visiting our co-workers and farewelling to the African Church. As the train steamed out of Bulawayo station and Bishop and Sr. Brubaker with five others waved goodbye, I realized I was setting forth alone, yet not alone, for Christ would be with me bringing me to "my desired haven."

The Andrew Murray Home in Cape Town is always a retreat for us, and I again appreciated friends there and their hospitality during my final last minute details in sailing. The S. S. Durban Castle and its two weeks' voyage were most pleasant, affording

(Continued on page fifteen)



## "Pattern for the Fervent"

Edwin Raymond Anderson

AS A mark to be aimed at by the Christian for character and conduct, it might be well to consider that apostolic injunction of olden time, "Fervent in spirit" (Rom. 12:11). What was good and necessary for conduct and character in that day, will apply with equal force to the Christian position of the present hour. Men may speak of the flux and change of things, but it would be well to remember that the Lord is not like the times; He is "the same yesterday, today and forever." And that applies to every issue and detail. He is the same in love and in grace and in mercy. And He is also the same when it comes to the setting of the holy standard, and what is required upon the life-part of those who profess His Name.

Therefore let us be "fervent in spirit." In a certain sense, these days may be marked as "fervent days." There is a "boiling over," there is an intensity about them which may not be lightly dismissed. And for the fervency of the world, the man in Christ is to provide the truer and more noble fervency, that which cometh of the Holy Spirit of God. That cannot be counterfeited, and is that which provides the most effective testimony to the manner and power of the Gospel. A fervent saint is always a great sight! It speaks of honest steadfastness in the things of the Lord, and diligent perseverance to the task of knowing Him and making Him known. We have plenty of saints who are either fickle or flashy or foolish. They are wonders for the passing moment, but it is tragic that they cannot be depended upon for the "long pull" of the heat and the toil of the day-by-day pilgrim passageway. But the fervent saint is the faithful and the fruitful one, and glorifies the Lord by his steadfastness and devotion to the duties marked out beforehand. What a comfort to the heart to be able to **DEPEND** upon some of the saints for the trials and problems of the way, and to greatly rejoice in the firm fellowship therein provided!

"Fervent in spirit"—there then, is the aim and the mark. And it is tragic how many of the saints miss out upon either the one side or the other of the pattern. There are those who are "fervent" . . . but not in spirit. There are others who are really "in spirit," but by no stretch of honest measure could they be termed "fervent." And while the Word says, "this is the way, walk ye in it," the many wander from the Word, and weave about upon the wrong sides of the way. But the Lord may only be pleased when His own follow the whole pattern which is marked out.

"Fervent" . . . how many of His blood-bought own are that; but in everything ex-

cept that which is indicative of the Word! They are fervent when it comes to things secular and either frozen or feverish when it comes to things spiritual. We do not condemn things secular when it comes to the matters of life and livelihood; but we do condemn these things when they are not content to fill the secondary place in the heart, and edge to the prime niche and then begin to crowd and to choke out that which is spiritual. To plunge with all the heart into the ways of things round and about, appears perfectly right and regular. But when some fervent servant of the Lord comes along with the "sharp arrow of the cutting Word" about such matters as "full surrender," and the whole plunge of the whole heart into the whole work of a crucified and risen and glorified Lord . . . why that appears radical and ruinous! We have one definition for things secular, and quite another for things spiritual . . . and things spiritual always take the beating as far as the intent and desire of the heart is concerned. "Fervent"? yes, as far as the outward definition of the word is concerned. But it is only tragic dross and loss, when the words, "in Spirit" will be noted for their pitiful absence. . . .

And then we have His blood bought own who really are "in spirit." The intention

### Fruits Unto Holiness

Holiness is gold without alloy. It is patience without the dregs of impatience, peevishness, or fretfulness.

"It is 'fulness of joy' with doubts, blues and despair extracted.

It is peace without variance, strife, unrest, and discord.

It is the assurance of faith rid of every vestige of unbelief.

It is love without coldness, bitterness and uncharitableness.

It is long-suffering without any feeling of complaining or repining.

It is kindness without the roots of hardness, censoriousness and uncompassionateness.

It is meekness separate from a self-asserted, bold and arrogant spirit.

It is like a glass of water without dregs; the troublesome plants pulled up by the roots; the fort with the last enemy routed.

It bears sorrow without murmuring, hopes without fatigue, submits without dictating, follows without hesitating, has "its fruits unto holiness," and the end everlasting life.—*Selected.*

is good and the motive is right and we must call them "the children of the Lord." But alas, they are only "children" for maturity into spiritual manhood appears a good way yet in the future. Really, one cannot term them "fervent," even to be gracious about it. Some are "fainting" . . . in spirit. Some are "foolish" . . . in spirit. Some are "fickle" . . . in spirit. Some are "fanatical" . . . in spirit. Some are "fruitless" . . . in spirit. One could add to the definitions perhaps by looking into the inner reaches of personal heart! And assuredly if we are not satisfied with that state and condition, it cannot be that it shall meet with HIS praise.

"Fervent . . . in spirit"—there then, is the aim and the mark. And the word "fervent" carries the thought of "boiling over." And in figure of speech, how can anything be made to "boil" except as it is subjected to water kindled by fire? How may the saint "boil" except by the Word of God, illuminated and applied by the Holy Spirit? There is the "secret" of the fervent way . . . and it is no "secret" for it is clearly indicated upon the pages of the Word. Let the written Word be burned deep upon the heart by the power of the Living Word through the purging, preparing, purifying Spirit! Brethren, let us then "boil over" with holy heat in this day of tepid confession and lukewarm profession!

—Hartford, Conn.

### Regimentation

Chas V was determined to compel all his subjects to adopt his way of thinking about religion. Thousands died rather than conform. Weary of a long reign, Chas abdicated in 1556, and retired to a monastery, where he amused himself by trying to make a dozen clocks run absolutely together.

When he failed, he exclaimed: "How foolish I have been to think that I could make all men believe alike about religion when I cannot even make 2 clocks run together."—*Walter L. Lingle, Christian Observer.*

### Humble Leadership

(Concluded from page six)

leaders and followers according to God's will. Remember that cooperation is not a one-way street. Traffic runs both ways, and you are required to work with others in their plans as well as for them to work with you. If we have a combination of good leaders and good followers we can face and conquer any foe.

—*The Telescope-Messenger.*



# The Christian Day School

Clarence Z. Musser

*Note: The following represents the second of four papers given at the Annual Homecoming at Messiah College, Grantham, Pa. Stimulating thought is contained therein.—J. N. H.*

## SHOULD CHRISTIANS SUPPORT A CHRISTIAN DAY SCHOOL ON THE ELEMENTARY LEVEL IN PREFERENCE TO THE PUBLIC SCHOOL?

**T**HE earlier affirmative discussion has presented to you a number of reasons why Christians should support a Christian Day School on the elementary level in preference to a public elementary school. The emphasis in this presentation has been on why we as Christians should do so.

There are many very desirable goals which should never be reached, not because there are not good reasons for them, but because these goals are not the *most* desirable ones. The price paid for the attainment of such goals may be too much in comparison with the results secured. Other more worthy goals may fail of attainment because the emphasis and energies are directed to the goals to which they call attention.

It is our purpose therefore to call attention to some of the ways in which greater good can be accomplished by Christians by their supporting the public elementary schools and using the time, money and energies required for separate elementary schools in making those public schools better schools and in furthering the kingdom of God by other Christian activities.

Are Christians really supporting, except by compulsory taxation, their schools at present? Or have they withdrawn from the public school scene on the assumption that the situation, from a Christian standpoint, is too bad for them to be an active participant? Have we been interested enough as Christians to bring pressure to bear on those whose duty it is to shape school policies and practices? Do you know how susceptible teachers and administrators, as well as members of school boards, are to suggestions coming from those they care most about—the parents of children whom they are teaching and supervising?

Many of the Christian faith have already, by their attitude, withdrawn their full support from a school system which they view as necessarily evil. They say by their actions—that since there are certain associations and political connections in such a public educational enterprise that do not meet their full approval, they will have none of it! It is little wonder that other groups could wield their influence and bring in practices and policies exactly contrary to the belief of true Christians. How

many elementary public school teachers of your children have you entertained in your home in a setting where they could get acquainted with your view of life, your Christian and educational philosophy, and your wishes for your children in public school.

Exclusive of politics, we do not use the Christian means at hand to bring desirable outcomes to our own public schools. Christian public opinion, properly exercised, can certainly be a great force in making and keeping our schools better. To withdraw that force from public life, is to abandon the public schools to the enemies of the Christian faith.

How, may I ask, can we hope to influence and win our own pagan citizens, our own neighbors, if we further withdraw from them. Our missions fields go far and wide to get *all* the boys and girls in contact with our own Christian boys and girls, with the purpose that these contacts will show them the Christian way. Will American public school children, most of whom never go to church, be denied the exposure to the few really Christian contacts which they get in compulsory association with Christian boys and girls in a public school?

Everybody agrees that the Christian home is the ideal place to train the child in its early years. It is further generally understood that the impressions made on chil-

## Our Sacred Duty

Since divine grace has made provision for making man what he ought to be, every man is responsible for what he is.

If we are sinful after God has made provision to make us holy, then we are responsible for what we are, for God has thoroughly advertised His remedy for sin.

We are, therefore, responsible for our moral influence.

In other words, if we are not holy, we are a hindrance and a detriment to those with whom we associate.

We have been accustomed to hear it stated that we ought to be holy in order to live in heaven and in order to increase our usefulness. These are axiomatic truths. But it is also our duty to be holy in order to avoid the injury which a wrong spirit and example do to those about us in everyday life.

If we saw a man drowning and refused to help him, we would be responsible for his death. Every Christian who has been delivered from sin has a definite responsibility toward those who are sinking in its depths.—*War Cry*.

dren in the first eight years of life will determine largely their belief and philosophy of life. Generally,—and this is true for Pennsylvania — children are not required to attend school before the age of eight. Why not as Christian parents, put the emphasis on really giving good and full Christian training to our boys and girls during these seven or eight impressionable years in the home, and then do our share in working for their interests as they go into our public schools. Schools shouldn't need to spend so much time in religious instruction, if the parents and church do their jobs well. Our boys and girls already have the evangelical approach. "Train up a child in the way he should go, and when he is old he will not depart from it." Or, are we as Christian parents seeking to further shift our responsibility for the child's training from the home to the school in thinking of supporting this Christian elementary school.

There is another way of making our public school more Christian and at the same time doing a great deal of real missionary work besides. There is a critical shortage of properly qualified public school teachers and every survey indicates there will be for many years to come. We are now training only one-fifth of the teachers needed for replacements and for taking care of our growing population. School boards are looking for good teachers of staunch Christian character. Why don't we move right into this vacuum with strong Christian teachers, instead of requiring school boards to select second-rate pagan fill-ins? Why not use some of the money which this Christian elementary day school would cost to subsidize this teacher-training program for our young people, and then let them serve in the elementary schools of our nation.

Already we have a considerable number serving in public education but—what is much more important — influencing the lives of boys and girls by the example of their lives and teaching every course from a Christian standard. Some of our own boys and girls are under the influence of our own teachers in these public schools, and how much we appreciate it. Most American parents would back and appreciate a teacher of Christian character and influence. Particularly in the elementary school, the child has but one teacher and that teacher can make a great impression, an impression for good if the teacher is Christian.

The Mennonite elementary day schools offer the best parallel for a project like this proposed one. One of the big problems of these as well as other Christian schools is the problem of securing well-trained and qualified teachers. According to Brother C. F. Yates, the Chairman of the Elementary Christian School Council of



that group, "The Christian teacher well trained and well qualified is the key to a good Christian School. These teachers are scarce and hard to get." C. K. Lehman, Dean and Registrar of the Eastern Mennonite College, who is Secretary of that Christian Day School Council says, "Our Christian day schools are employing teachers who have had little or no high school on up to those who have had a couple years of college. There is great danger of the Christian day schools falling into disrepute by reason of unfavorable comparisons which may be made between these and state-conducted schools." Chairman Yates, who does not wish to be quoted as being negative to either the Christian schools or the public schools has this to say further—"If Christian teachers can be maintained in the public school through proper control of the school board and community influence by the church, then I would say that the public school certainly has certain decided advantages which are hard to gain-say." This is what is said by those closest to the work of such Christian elementary schools.

In these early years of school, expert teaching is very necessary to the success of future training, and we are very unfair to our boys and girls if our school lacks qualified teachers and the other necessary tools to good efficient learning.

In summary—we maintain that our public elementary school is the preferred medium for the secular education of our boys and girls, if we constructively support and cooperate with school boards, supervisors, and teachers in the training of these boys and girls by making known our beliefs and our moral standards. We maintain further that the privilege of Christian teachers serving in the public schools of our nation is a mission, the good results of which cannot be over-estimated. We believe that a child's religious and moral education can be fully taken care of by the home and church and that these institutions can counter any trend toward the over-secularization of their training.

Then let's really support our public elementary schools—let's serve as God would have us as Christian teachers, Christian supervisors, Christian schoolboard members and Christian parents of public school children. The Christian School is the ideal surely — let's make our public schools Christian by all means.—*Graham, Pa.*

### Cure for Insomnia

Instead of counting sheep when unable to sleep, why not count your blessings? The numbers will run so high, you will fall asleep from sheer exhaustion.

—*King's Business.*

## Spiritual Atmosphere

(Concluded from page two)

selves, for if Satan can injure a right frame of mind then he has achieved his purpose. Let us see to it that we do not bring Satan to the service in our company.

*II. We must maintain a right attitude while present at the service.*

A spiritual atmosphere is created not by beautiful singing, not by eloquent preaching, but by a group of spiritually minded people bent upon displacing Satan. In our spirits we must take a distinct stand against the enemy, saying, "Satan, you were defeated on Calvary. You are conquered. You have no right in this service. We claim victory over you in the name of Jesus Christ, the Victor!" If the human is in league with heavenly forces it can defeat Satan every time. Victory can be claimed on the ground of Calvary; that never fails, for Satan received his death wound at the Cross. By our being determined to let the Holy Spirit work through us and by appropriating the victory of the Cross, Satan can be deposed in any meeting.

*III. We must maintain a right attitude after the service.*

Much depends upon our conduct after the meeting as well as during it and before it. The "fowls of the air" are at the door. Here again we must maintain a spiritual atmosphere. We can come to the help of the Lord or we can hinder His cause by our attitude after the service.

Oh, children of God, let us be determined to call down all the spiritual resources at our disposal, and thus defeat Satan in every gathering we attend. Let us say with Zechariah, "The Lord rebuke thee, O Satan," and thereby exert a positive influence for God.

—*Selected by Dortha E. Dohner.*

## Tomorrow

(Concluded from page six)

We have not passed this way heretofore, but we can forge ahead fearlessly if we have died to self and are made alive in Him. Be certain of our separation from the love of the world, the lust of the flesh, and the works of the devil and our union with God. Keep this Book . . . in our mouth . . . and meditate therein day and night, and observe to do according to all that is written therein. Spend much time before the Throne of Grace, not only for strength for ourselves but for all of God's children throughout the wide world and the millions who are lost in darkness.

Our God is saying to us as we enter 1949: "Only be thou strong and very courageous, that thou mayest observe to do

according to (My Word) . . . turn not from it to their right hand or to the left that thou mayest prosper whithersoever thou goest. . . There shall not any man be able to stand before thee all the days of thy life. . . As I was with Moses I will be with thee. I will not fail thee nor forsake thee. Be strong and of good courage." He is saying, "Go, into all the world and preach the Gospel to every creature, and lo, I am with you always, even unto the end."

There is much to conquer along this way heretofore untrod. There are fields of waving golden grain. There are sheaves to be garnered. Will we say to our Captain, "Whatsoever thou sayest we will do, whithersoever thou sendest we will go?" Will we come all out for His cause and kingdom that the most may be accomplished in the time that remains in which the work of His kingdom may be done.

—*Upland, California.*

## Fruitful Life

(Concluded from page seven)

on God. In verse 7, he is to stand with the peace of God guarding like a sentinel his heart and thoughts. In verse 8, he is to stand in the power of right thinking. Now while joy, gentleness, confidence, peace, and elevating thoughts are words which mark the Christian's privilege in Christ, they are at the same time constructive forces operating in his life to produce the highest type of fruit-bearing Christian. Let me repeat, a necessary characteristic for youth to cultivate in life is "steadfastness," (standfastness, stick-to-it-iveness). General Fisk went to see Peter Cooper in his old office in Burlington, New York. Over the door of the office hung a faded sign, "Peter Cooper's Glue Factory." General Fisk said, "What may I say is the secret of your success?" Peter Cooper replied, "I will tell you: I owe my success to integrity, generosity, and sticking to one thing just as my glue sticks wherever you put it."

The third torch which the Gospel writer lights for us to reveal the secret of the fruitful life is "patience." "They were such as bring forth fruit with patience." Mahatma Gandhi has been reported to have said, "If a man would know God, he must be as patient as one transferring an ocean drop by drop at the end of a straw." There is no get-rich-quick in the land of heavenly treasure, for the treasure of great price must still be bought by the pains and patience of good character. Likewise, the Farmer of Human Fields did not rashly plough up the land because the harvest was slow to appear. Jesus is always recalling to us the gradualness of nature; first the blade, then the ear, then the full corn. Nothing in nature is in a hurry. The autumn comes, but not all at once. And so



## On the Foreign Field

(Continued from page eleven)

time for much needed relaxation and meditation. Quite an interesting group of out-and-out Christians, including eight missionaries, were passengers, and even though we were not granted a corner for daily Bible study, yet we did enjoy fellowship in Christ and common interests. Both Sunday mornings Divine Services were held in the First class lounge.

Southampton and London, England! These I had dreaded, but soon clearing officials and taking the boat-train to London, I was whisked through busy streets to the Houses of Rest, a Home for Christian Workers. What a large cosmopolitan family for Christ coming from everywhere and bound to all corners of the world. In the morning and evening worship periods the Lord drew very near. Because of the New Year dock strike, my three days were extended to ten, and I had the experience of getting a food ration card. We had real London fog with penetrating cold! What a contrast from Rhodesia's intense October heat—suicide month, it is called! I was able to do some sight-seeing and enjoyed worship at Westminster Chapel. To one traveling alone the friendships made there will not soon be forgotten.

The return journey by boat-train through intense fog to Southampton was late, but again clearing customs and immigration, we soon found our cabin on the beautiful, gigantic vessel, the *Queen Mary*; and were directed to the dining room where a sumptuous meal was awaiting us. What different fare to that of England. The air-conditioned ship seemed hot to the cold rooms in London—rooms that seemed like a refrigerator, only heated by a gas stove which we continuously fed sixpences, (and how ravenous it was!)

The next morning the fog lifted so we could be steered out of docks by three or four small tugs—insignificant things may be most important just as a tug is to a huge ship, and we docked out of port a day to give the *Queen Elizabeth* a chance to get to New York first and dock. (I am told after we left port the fog settled again.) We thanked the Lord for answering prayer. The next day we sailed, stopping at Cherbourg, France, to take on more passengers, and proceeded across the Atlantic. One night and a day we experienced real stormy weather and many of both passengers and crew were

the last work of the parable is to the impetuous. In what a hurry we are for our results. We look about us among the social agitations and the Church legislations of the day and demand a panacea; but God is not in a hurry. Thus, the last demand is added, the demand to bring forth its fruit with patience. Take heed therefore how ye hear. That the good seed — God's Holy Word, may fall upon the soil of life that is characterized by an honest and sincere heart, a steadfast purpose and a patient striving for nothing lower than the highest and best, and thus cause to fructify in our life according to the plentitude of our gifts "some thirty-fold, some sixty, and some an hundred."—*Beulah College*.

sea-sick. Again on this ship the Lord provided friends with similar interests and I met several Christian workers. What a disappointment it was when on Monday the 6th, we were told that the ship could not dock until the 8th, because of the *Queen Elizabeth*! I had planned to attend the Missionary Convention from December 4 to 8, but the Lord ordered otherwise. We cruised from Monday until Wednesday, first seeing lights on Tuesday evening. Our Land, America!

Wednesday morning what excitement! All were out watching the changing scenes. American citizens quickly cleared immigration. What a long line of immigrants! The Statue of Liberty still stood, welcoming us home. At 11:30 A. M. our beautiful *Queen Mary* was pulled into docks by faithful tugs and the gangplanks were lowered. With my two acquaintances we hurried to land in that huge customs shed.

"Breathes there a man with soul so dead, that never to himself hath said, 'This is my own, my native land.'"

I quickly found my letter E under which all my luggage would be placed to be cleared customs. Then I set forth, feeling that somewhere in that shed were friends of mine. In the far side were many people waiting eagerly, but we were parted until I had passed customs. As I passed a group of anxious visitors watching the gang-way, I discovered my Cousin Landis Brubaker. What a happy meeting and sigh of relief it was! Customs was prolonged because of boxes in the hold and it was not until 3:45 P. M. that business was completed. I wish to express appreciation to the Custom Officials who cleared all my luggage customs free because I was a missionary. I do thank the Lord. Also in the midst of opening all my luggage, how happy I was to see Bishop I. W. Musser with Eld. Chester Wingert. Bishop Musser had come to New York to speed me on my way West, as I had landed a week late. As we passed through the bars and found other relatives and friends, the eagerness and great joy was intermingled with deep sorrow in learning of the transplanting of little Dorothy Lee Climenhaga of Sikalongo Mission from earth to the garden of the Lord in Heaven.

The ride to Manheim, Pa., was beautiful through country and towns; the towns being especially attractive with Christmas decorations. The next day was packed full of many happy experiences, meeting relatives, missionaries and friends; and that evening due to the perseverance of Bishop and Sr. Musser and their kindness I entrained for the West and home. On Sunday morning landscapes became familiar—the mountains and sagebrush. How grand it looked! At 10:30 A. M. the train stopped at Ontario, California, where all my family were awaiting my arrival.

"So He bringeth them to their desired haven."

Oh, give thanks unto the Lord for His goodness and His wonderful works to the children of men."

Anna M. Eyster

"The truly and new regenerate never oppose entire sanctification. The flower never opposes the fruit. The fountain never opposes the stream. Like loves its like. When people have religion they want all they can get."

## In The Homeland

### Boyle, Ontario

On Thursday evening, November 4, a farewell and dedication service was held for Bro. and Sr. Andrew McNiven, who plan on leaving for Home Mission work in the near future. Bishop Lafayette Shoalts opened the service and was the first to read from our lovely new pulpit Bible which was presented by the congregation. After talks by Bro. and Sr. McNiven and several special numbers in song, the dedication was in charge of Bishop William Charlton of Stevensville, Ontario.

Eld. Marshall Winger has left to begin his evangelist schedule for the winter.

November 7. A group of young people from Ontario Bible School had charge of the morning service. Their messages in Word and song were enjoyed.

Sunday, November 14, Eld. P. J. Wiebe, Ontario Bible School, had both morning and evening services. We appreciate messages brought by visiting brethren from time to time.

Eld. and Sr. Charles Engle gave an interesting Missionary talk on Thursday, November 18. We pray God's richest blessings on them as they return to India.

November 21. Sr. Edna Lehman, Africa, gave us another very good talk on her work in Africa. She also had a lovely display of articles she brought home with her.

November 28. Bishop Gilmore was with us for the evening service and spoke on "Moses at the Fork in the Road."

Two of our number, Sr. David Pollard and Sr. Adam Beamer are in the hospital. We pray God will see fit to heal them for His glory.

### Graterford, Pa.

"Thanks be unto God which always causeth us to triumph in Christ!" Praise the Lord, we can report victory in the camp at Graterford. We have just gone through a series of revival meetings which began November 7 and continued to November 23, with Eld. P. W. McBeth as God's messenger. We enjoyed the good old-fashioned revival fires burning in our midst with souls kneeling at the altar of prayer nearly every night. We could feel the powers of darkness working, too, but God wonderfully undertook and brought souls through to complete victory.

We believe that God is getting His church ready for His coming. There were quite a number who sought for sanctification until they received the assurance of the infilling of the Holy Ghost. With the spirit of the Lord directing the services, we never knew what to expect next. Sometimes we could hardly bring testimony meeting to a close. One night we had a good old-fashioned experience meeting with no evangelistic message. There was one old saint of God, Bro. Garis from Souderton, who attended every night and who added much inspiration to the meetings by his earnest testimony and singing. His favorite chorus was "Glory to God, we're at the fountain drinking." We truly are grateful for these pillars in the church who have weathered many a storm and who help encourage us younger folk to press the battle on.

Every evening the services were well attended. We were glad for the Souderton and Silverdale brethren's support in both their prayers and presence. We want to be kept under the anointing so that God's presence will become more precious as the days go by.



Last Sunday morning we were happy to welcome the Messiah College Gospel Team in our services. They presented a very good program. May God bless them abundantly as they witness for Him.

Mildred Buckwalter

#### Chestnut Grove, Ashland, Ohio

On October 25 Sr. Edna Lehman was with us to give her missionary message. She spoke to the children in the Sunday School period and showed a number of curios which proved to be intensely interesting and instructive. Her message in the worship service, too, was freighted with thought and helped us see Africa in a new way.

Our Love Feast was held over the week-end of November 6 and 7. Eld. C. R. Nissly from Indiana was our guest speaker. The Lord was in our midst over these special services and we also appreciated the presence of a number of visitors from Southern Ohio who came to fellowship with us.

Our revival meeting began November 28 and closed December 12. Eld. Isaac Kanode from Martinsburg, Pa., very ably presented us with Bible truths that will not soon be forgotten. The attendance was fair, and we would have liked to have seen more visible results but we were glad for the few who were honest enough to admit a lack in their lives. Bro. Kanode certainly made a strong appeal and souls will be responsible for more at the Day of Judgment than they have ever been before.

On Tuesday evening, November 30, Sisters Mabel Frey and Mary Brenaman presented short talks concerning missionary life in Africa, before the evangelistic message. This was an interesting service and we appreciated having these sisters with us.

Also, Eld. Jesse Steckley from Canada, stopped on his way home from the Sippo revival and was with us for two evenings.

We now have exactly 100 enrolled in our Sunday School. We are quite proud of our group of children who are so interested in coming, and say they would rather come to Chestnut Grove than to any other Sunday School. Some walk and others are brought in by different ones who drive.

Mrs. Ernest U. Dohner

#### Rosebank, Hope, Kansas

On Sunday morning, November 28, there opened a two and a half weeks of revival meetings. Bishop Henry Ginder of Manheim, Pa., was the evangelist. He gave us many truths; there were quite a number of seekers. There was a good spirit of prayer before the services began each night. We feel much seed was sown; eternity will reveal it. We also had a number of visitors each night. May the Lord bless each one.

Emma Long

#### Mooretown, Michigan

Grace and Harold Sisco are attending the Bible Seminary at Owosso, Michigan. Mr. and Mrs. Jay Sisco also live in Owosso where he is attending the Seminary. Miss Phyllis Starr is working in Owosso. We miss all these fine young people in our fellowship here.

Our revival services were held during the two weeks, November 28-December 12, with Bro. John Byers of Chambersburg, Pa., bringing inspiring messages from the Word of God. Many were stirred to tears, yet we saw none accept Christ at the altar of prayer. Many prayers have gone up to God for the friends, neighbors, and loved ones in

this community and we will continue to pray for them. Brethren and sisters, please join with us in prayer for them.

#### The Little White Church

In the fertile San Joaquin Valley where dairy cows are numerous and cotton fields stretch far as the eye can see, there is an "outstation" of the California Church, where fields of another kind are "white to harvest." It is an inspiration to join with those who gather here to worship as they sing, "O come, come, come . . . to the little white Church by the side of the road," under the able direction of a youthful Christian maiden. It was here that the Conqueror's Quartet of Beulah College gave their final program of their summer tour. This was Sunday evening, September 5.

This Lord's day was a special day for the work of the Lord at Waukena, for it was the day of the ordination of Warren and Anna Mae Sherman, servants of the Lord at this place, to the full responsibility and privilege of the ministry of the Gospel under the direction of the California State Extension Board. Bishop Lady conducted this very impressive service. There were numerous guests from Upland, among them a number of the graduating class of Bro. Sherman. Eld. Sylvanus Landis of Des Moines, Iowa, and the secretary of the Board also shared in this event. Excellent fellowship was enjoyed at a contributed noon meal in the basement.

On Sunday, October 17, the State Sunday School Board conducted an annual all day Sunday School Convention which drew words of appreciation from those who were present. The speakers were Dr. and Mrs. H. G. Brubaker, Sister Katie Buckwalter, Prof. Paul Engle and Miriam Frey. Musical messages were given by a male quartette from Beulah College. Dinner was served to 72 people, 31 of which were children.

There are four Christian young people from Waukena attending Beulah College this year.

May we mention this work and these workers whenever we have the ear of the Lord of harvest. Here are precious souls to be garnered.

Secy. of the Calif. St. Ex. Bd.

#### Fairview, Englewood, Ohio

Sunday, November 27, our revival meetings started and continued through December 19, with Eld. John Rosenberry from Mount Joy, Pa., in charge. The Lord surely was good to us here at Fairview and many sought the Lord for forgiveness of sin and also for sanctification. These were a few older people, but mostly young people. And we thank the Lord for their earnestness, because some if not satisfied would go to the altar a number of times. This surely did our hearts good. We also thank the Lord for the definite victories won around the altar. There was altar service every night of the three weeks except two. Surely our Bro. Rosenberry labored hard and had the interest of souls at heart. He surely didn't spare himself. We as a congregation want to thank him for this. May the Lord bless him. I really believe the Lord is getting His people ready for His soon return. I am sure it means a close walk with God. And it is surely an enjoyable walk.

There were also one or two that witnessed to definite healing of the body. This we believe is worthy of all the thanks we can give our Lord and Saviour.

On Sunday afternoon, December 12, several from here attended the ordination service of our newly elected Bishop Carl Ulery of Springfield, Ohio.

On Sunday morning, December 26, the children and young people gave a Christmas program which was very good.

Dorothy Kniesly

#### Nottawa, Ontario

Again our District has enjoyed many interesting guest speakers in the past weeks.

C. J. Rempel and family of Kitchener, Ontario, spent several days in the early Fall at the home of Bishop Swalm. Bro. Rempel is director of the Canadian MCC office and related many experiences in the two prayer meetings he was privileged to attend.

Mr. Misti Smith of New York City spoke in the Sixth Line Church the first Sunday in October. He spent several years as a missionary in Chile.

Sr. Viola Wenger of Akron, Pa., toured many of our churches in the interest of the Sewing Circle. She thanked us for what has been done and assured us there is still great need for this type of work.

The Annual Bible Conference held the first Sunday and Monday of November had an unusually large attendance. The speakers were Dr. Morris Zeidman of Toronto, Ontario; Eld. A. C. Burkholder of Upland, Calif.; Sr. Edna Lehman, returned missionary from Africa. Sr. Lizzie Bossert of Fenwick, Ontario, gave her vision of heaven.

The Bible Conference was held at the close of a three weeks' revival with Eld. A. C. Burkholder as evangelist. Seventeen souls sought God at an altar of prayer. It has been inspiring to hear new voices of praise in the prayer meetings since the revival.

Messiah College Gospel Team rendered a most effective program Sunday morning, November 28, in the Sixth Line Church.

Ontario Bible School Gospel Team worshipped with us Sunday evening, December 12, in the Collingwood Church.

Bro. Paul Hostetler, Massillon, Ohio, brought the Christmas message Sunday morning, December 26.

#### Conoy, Elizabethtown, Pa.

On October 23, a communion service was the opening night of a two week revival meeting at the Conoy Brethren in Christ Church near Elizabethtown, Pennsylvania, with Eld. William L. Rosenberry, Philadelphia, as evangelist.

Heart searching and practical messages were received by large attentive audiences, with more than thirty souls seeking the Lord at an altar of prayer for Saving or Sanctifying Power. A number of afternoon prayer meetings were held.

Trusting in the Lord that the well-sown seed may spring forth and yield abundant fruit, we praise God for His Grace, for we are blessed with a large congregation of young people who have a zeal and desire to do God's will.

Anna Jean Hilsher